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Must Remain in
Transcription Room

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MUSIC

MR. NYLAND: There two small things. One has to do with - almost I almost am afraid of saying it - the possibility of a trip. All's (?) I need all kind of ideas go through my mind and memory, and knowing really what a trip could mean and has meant in the past, And we haven't had one for some time because we are so busy. So I tried to say it a little early, so that perhaps you could make arrangements after Labor Day in September. I just want to know what kind of reaction you have to it, if it is actually a possibility. Is it worthwhile enough? Can we continue with the different things you are busy with, as it were, giving such activities also a vacation, or can we find substitutes which will do just as well or maybe better? Things of that kind - will you think about it? I don't want to say we are going. I don't want to say we are not going - 50-50. Maybe it's a good idea and maybe we can get a great deal out of it. Maybe it's a little far-fetched to say that I was waiting to make a trip until I could say I can drive myself. Unfortunately I'm afraid I won't be able to do it, but that should not be in the way of a trip. So let's think about it.

The other thing has to do with Tuesday. I listened to last Tuesday and it was really interesting that some of the people there - why can't we continue? Because the meeting has a definite meaning. And

I sat and thought about that - what made me really say it? The reason that I've given which is true, is that in the last four or five weeks the level had gone down a little bit and the group had to rely too much on new people who didn't know really very much and had not studied or prepared themselves well enough to be able to talk intelligently or even had made enough attempts of Work to know what they were talking about. But of course this came, perhaps, as a little shock to some of them, and without saying that we will continue, I only would like to mention that we will consider it. We still have the rest of this month, and it really depends on how the group is, if they can use -- I understand there are some people here from New York which I think is laudable, that you did come, and of course it is something that one always must consider -- the difference between a person who gives and a person who receives. What is the attitude that both should have to each other? And the consideration of the giver by the receiver, and the consideration of the receiver by the giver? All of that is a relationship which becomes very definitely apparent when it has to do with communication on the basis of Work and the intensity that sometimes is the wish to give and sometimes the necessary openness that should exist on the part of those who listen. But you see it is not everything of that kind. That is, it is not only the listening. It is the listening plus something else which depends on the group as a whole, and depends of course on those who ask questions, because they cannot report, saying, "Yes what you have been talking about and what last week meant for me, I really remember it because it was such a good, intelligently put together, logical ideas, linked up with each other, that was a joy for my mind, and I really loved it." And then nothing else happened. The quintessence of course of any meeting is the result during the following week. What is there in any meeting that you attend that you can take for yourself? How can you grow from what has been said? How can you eat and digest what was really meant as food, and not just something to look at? And so maybe we will have a continuation, but it will depend to a great extent on the next two or three meetings in New York. That is also, pro-

vided that the persons who have to take care of such meetings, who are in charge, that they actually want to do it, also over the summer.

In a general way, I really don't believe in vacations of this kind; because what is it really that one wants to have a vacation for? If one Works and Works in the right way, you don't get tired. You may get sick of it. But if you do, then the desire for this kind of Work is not very much and it may be just as well that the vacation exists and then should be extended and such people shouldn't come back. Because the question is always, is this -- these discussions which have to do with a possibility of growing up and a chance for an evolution in a very definite direction, an understanding of one's duality, of that what one is on earth and the chance of that is given on earth for the possibility of a different kind of development in a spiritual sense; when that once has been touched in the right way, one doesn't stop. That is, it is quite necessary to maintain also that, that is the search for the development of one's inner life in exactly the same way as one tries to maintain one's ordinary life; because once born, you have to live until you die, and you are responsible for the continuation of your breathing and taking care of your health. You're not just stopping for a month and then cut off a little bit of the blood circulation and sit quietly as if you are dead, and then after another month you start up again. That's not the way ordinary life is treated, and very definitely one should not have that kind of attitude towards something that has to do with a possible spiritual development.

But that I would say is almost neither here nor there. It depends on how a person actually receives these ideas of Gurdjieff and how he then starts to look at his own life and starts to understand, perhaps, a little more of his life as he has lived it; and, as we say, in unconsciousness, and that an opportunity is given that perhaps by the introduction of certain concepts, he may be able to change the aspects of his own life, even living on earth; but assuming then that there is a very definite purpose or a reason for himself to be on earth and that it is really up to him to find out what he should do about it.

When that once has been, as it were, announced, rather, when such ideas once have been instilled in a person, when a person has become exposed to those ideas of a

possible evolution, a possible freedom, a possible understanding of the reason and aim

capacity of your feeling center is filled and will not allow any more so-called feeling impressions, to enter -- that you already have enough, that you are satisfied with what you have, that you are already acquainted enough with what you are and that there is less and less lack of interest, particularly because ~~there is~~ of monotony of one's ordinary life which repeats and repeats itself.

As far as the mind is concerned, probably it's a little different, because many people stay much more open with their mind; But then, many times they have to be, that such a mind has to be filled with a great deal of nonsense from a newspaper and the repetition also of a variety of different things from radio and TV, and that does not always help to develop the mind, and of course it gets stunted a little bit; stunted. ~~Stunted,~~ It is not as capable any more to receive new impressions.

In a very general way, I think, we become filled for ourselves with reactions to the outside world; And that goes on for quite some time because the outside world at the present time in which we now live, is quite capable of giving us a variety of different kinds of impressions, a multiplicity of them which all enter into one when one has one's eyes open, and ears open, and wishes to continue to be alive. And all that what is now entering into a person, is in the form of that third kind of food which are the impressions which reach a person through his sense organs. All of that causes in an ordinary person a reaction. It takes up some energy on his part but the reaction gradually becomes quite clear to a person that it is not an activity, And we are brought up by having such reactions take place, and in the beginning we assume that it is a form of activity on the part of ourselves. That is why we continue to live with them because we think we are in the saddle. But as one grows older, it becomes quite obvious that we are very much dependent on that what affects us, and that we start to react very much in the same way as usual, so that there is no newness in the reactions after some time, and that is really the monotony which sets in. It's not a question of not being alive, it's a question of how one receives such impressions from the outside world by one's self, and that certain things are done to us which we do not do ourselves, but we simply react and the possibility of real activity, I mean mostly of the mind and the feeling is almost

excluded because so much is taken up by the impressions received and to which we react.

It is obvious of course, in order to save whatever there is of life energy, the reactions should be reduced. That is why we talk about simplicity of life. To know already what will be an impression as received and to which we have already reacted hundred times, not to let it react again, avoiding it if we possibly can, but in any event not spending too much energy on it. And then starts within a person who is really alive a very definite wish not to react too much, or not as much as he has done, and placing next to that a wish on the part of himself to become an actor in the usage of the energy which is available for a different kind of purpose, not creating that which is already available in the outside world, but something that belongs completely to himself, and can then be directed to the possibility of development of his inner life. It's not his ordinary life that has to be augmented. One becomes quite ? also, monotonous, no further interest, quite boring to walk on a carpet which is from wall to wall when you do it for several years. And, of course, you can make changes, and you can put furniture a little different way, and you can buy something, as an antique, or as a bargain, or things of that kind in order to give the idea that that what is an outside world is new and that, therefore, you will be renewed. But you are still the same kind of a person, even if you sit on a new upholstered chair.

You don't get changed so easily. It's quite obvious that we don't change so easily. Even if we say, we don't want to react all the time in the same way, we wish even to become interested in Work and make activity for oneself the possible development of that what we are to make, as it were, grow in a certain direction which is more useful to us, and helps to eliminate the reactions which otherwise will have to be digested. How often do we see that we actually have changed, that we can afford, even, to be very simple? And that we are willing to give up our ordinary habits for the sake of substituting something of a new kind which could give us a new form of life?

You see, it's not always a question of to be alive in that vivacity that we then could Work. In all probability you won't Work at all, because you will be satisfied by being alive, because it will be the semblance of something that is new, or a continuation of that what was, and you are not sufficiently interested and even you lack the sharpness of vision to see that all of the aliveness is nothing else but the repetition ultimately, through the form, with which by that time, I say now, at the age of forty, you ought to be very much acquainted.

I say that because one says once in a while, that life begins at forty. I'm quite certain it could begin, but it has to begin in a definite way different from the ordinary superficiality, or the horizontality of life as we live it now. If it is a question of depth, or is it a question of verticality, as we call it, of actually understanding the way by which then we can get rid of an ordinary reaction, and can become active when we are freeing ourselves from the reaction possibilities of this earth, Then, of course, life can begin at such a time, but then it is new life, as we sometimes say— New vivacity, a renaissance, a rebirth, something of that kind that has to start. At what age I won't say forty. It may be Thirty-five. It may be thirty. It depends entirely on the different kind of experiences one has had and maybe it passes you by a little bit, and you may have to wait a little later. And who knows, maybe you never will receive that kind of information.

No one really knows why it happens to come or even when it will come. One knows when it does come. Then it is a question, do you react to it, or do you feel that it is a cause for a new activity? Work is really something quite different from the usual way of our behavior forms when we are, as we say, unconscious. It has a very definite aspect quite different from ordinary life, And many times when one talks about Work, it has to be included when we talk about motivation, because the real reason for wishing to Work is the sense that that what we are is not complete, And that we ought to do something about it if it is within our possibility of doing it, And it is then the encouragement to have that kind of a wish that should be fed by the motivation within oneself.

If we understand motivation right, it can cause us to have a correct attitude

towards the wish to Work. The Motivation, of course, must be based, I would say, partly, on that what a man is at a certain time when he has questions which he cannot solve. We say sometimes that a man has to be like a question mark, that he is partly, you might say, bent down because of psychological influences which he cannot as yet solve for himself; That he has, if he is serious, of course, he has looked here and there, and he has found here and there certain things that were helpful, But many times also he has come across a great deal of ersatz which is not a reality as yet, and he knows that deep down, but not being able to distinguish really between that what is a reality for him and that what is still imaginary, he continues many times in certain directions, and afterwards finding out that he runs up against a dead wall and it was a detour which is now necessary in order to go back again partly to a certain point of origin from which his research has started. You might say it is too sad when that happens, but these are the accidental happenings in life. One cannot determine them in advance, and one cannot know even why they happen to exist. They should exist within each person when he becomes more and more serious about his life, and of course he will become more serious the more he has experiences which make him suffer, and which then cause within him certain questionings: Why does this happen, and why that, and that and that, This and that has to happen to me?' And the impossibility of finding an answer will drive him in a certain direction of wishing to continue to search, as Ouspensky would say, for the miraculous. But for himself, he has to have a definite aim. In the first place that aim ought to be able to be realized, so that it is worthwhile enough for him to believe in the possibility of such an aim. It is very important that he has belief in it, because if he starts out, and already in the first period of that kind of life of a new kind, when he starts to get disappointed, he will of course never want to continue with Work because he may lose the possibility of believing and seeing then sometimes how difficult it is he will give up.

So the motivation first place has to be based on the very definite desire that if I make an attempt sooner or later I will find out if I just continue to make the attempts. But in the second place it has to be an attempt which is correct. Be-

cause if one Works, and calls it Work, and it is not correct, you cannot even expect any kind of a result. And that's why it is so necessary that anyone wishing to know about Work should find out first what is involved. And sometimes we call that preparation. And many new people who do come to groups, and it's not only here, in New York, or Boston, or on the East Coast, it is West Coast, it is in the center of the country, wherever we have groups, it's always the same thing. New people come out of curiosity, having heard a little bit about Gurdjieff, having perhaps even seen some of the references in some article or perhaps even have read Ouspensky, or some of the others who have written about Gurdjieff -- now knowing perhaps what Gurdjieff is like, or not knowing about All and Everything, and for which then they cannot be blamed. But they are not as yet in contact with that what is the real source because, after all, why should one take something that someone else has chewed instead of using that what is the original source, if it is available.

But then, there they get this book, All and Everything, and they perhaps start reading it. And will they get further than page hundred? Is the style to their liking? Are the sentences much too long? Why does he use such strange words, and why doesn't he come immediately to the point? Why doesn't he tell us exactly what is the source of esoteric knowledge? And how it can be understood and giving us in great detail what ought to be done? No. He spends a long time writing a warning or a forward. And then little bits of chapters, of indications of what actually is going to be in that book, and making statements that one really don't believe in because they are quite contradictory to one's own experience. And then only after some time there is a little description of a descent to the earth by Beelzebub, of all people, Beelzebub, usually called the fallen angel. And what can he tell us when he had been banished from heaven and then comes down to earth and starts to hold forth at great length to his grandson, Hassein, and we don't know what is meant by that and a great deal of that is, perhaps, allegory, or in reading it, it is like a book, and you don't understand it. And when you come to page five hundred, maybe you give up.

Well, such people who have had a little bit of an indication that Gurdjieff

exists, and perhaps are still interested because somehow or other, you never can tell what he may be able to say, particularly because he's a strange man, who's written a very strange book. And then they start to seek out some kind of a group where they are talking about Gurdjieff and the ideas. So they come into that group and of course immediately start to ask questions. And the questions are based on their own experience or wherever they are in their own growth and development without guaranteeing that they themselves know what is meant, The questions are usually based on the uses of certain words and the formulation with which they are not acquainted as yet; And then the difficulty for such a group to give an answer which actually can arouse within them a very definite wish to continue, Because their questioning many times is based on a satisfaction of knowing what is an answer instead of wishing to experience it. And when then in such a group one does not say that an experience is a required necessity, that something that is talked about has to be explained by one's self within oneself, has to be digested and eaten, so that then a certain result can be obtained which either is encouraging or can give you information about yourself which is not very desirable and that many times, like Gurdjieff says, one loses one's appetite, and one does not really want to continue with that. But mostly a group talking to newer people when you cannot expect that they understand already these ideas of Gurdjieff, because they are rather difficult, sometimes, to understand and they involve a great deal of perspective which many people don't have as yet; And don't forget, it is esoteric knowledge. It is not exoteric, or mesoteric. Esoteric is a very special kind of knowledge. It's not always to be given to everybody, and many times of course it was kept secret, And at the same time the Secret Doctrine of Blavatsky can be read by anyone who wishes to read it, and let's hope one gets something out of it..

But then when there is a necessity of seeing that one has to have a preliminary education, as it were, becoming familiar with the terminology of Gurdjieff or the way by which certain words are used in that particular sense, And not like they are used in ordinary life, It does require on the part of anyone giving an answer to such

newer people that they actually tell completely what Work actually consists of, So, when there is a question of saying, "Yes, creation of little I," it is taken over by those that listen to it so that next week they come back and say, "Yes, they've made an attempt and they had a little I." And then they think that is Work. It is just about 1/10 of 1% of Work.

The difficulty starts when this so-called "little I" has been created, And then so-called, Work, in the form of Work on oneself, And it has to be explained very definitely that Work consists as a tri-unity of three fundamental requirements, an observation of process, a concept of impartiality which has to be understood, and of course, a concept of a timelessness which we call simultaneity. If you leave any one of those three out in the description of Work, you cannot expect anyone who is listening to you to have any kind of results of an objective kind.

This is one thing that has to be understood quite definitely and quite clearly. Don't allow yourself whenever you happen to talk about Work to someone else who wants to know that you just let them go with a little bit of superficiality. You've got to tell them that Work is in that sense quite serious, and has three different definite requirements. When that is understood and you can explain it, that observation is a question of becoming acquainted, that impartiality is a question of acceptance, and that simultaneity is a question of the elimination of feeling and thought processes. Maybe you can add a little bit more with your own words of what is really meant, But then, that is the description of a method, then it has to be followed by an encouragement to apply it. The application means that the knowledge which has been given in one's head is now going to be changed into an experience of oneself in the midst of ordinary life, And that sometimes conditions have to be created, so that there is at least a chance of some success, and not just applied any old day in any way you wish. We've talked about that before, about the best time to Work. I've said then the mornings and evenings. And then idiotic enough, in one of the meetings recently someone said, "Don't do it in the morning. Work in the afternoon." Such nonsense that is. It's quite all right if you feel that the afternoon is easier for you, But don't contradict certain statements that we have made already unless you are entitled to argue about it. So far take that what is being said in <u>All & Everything</u>

as the Bible and God's word. If you don't like it, you must prove that that what you experience is different, and that I'm afraid will have to require a very great study of All Everything in all its detail and then when you come to the conclusion that that book does not know and Gurdjieff does not know what he is talking about, you have a right to deviate from it. But then in accordance with what we think, you don't understand Gurdjieff.

I leave myself out of that. I'm only a little bit of a channel to tell you about Work, and it's up to all of us to verify it by means of what I call a Bible. That is a scripture which sometimes is not very clear. And sometimes quite definitely intentionally made unclear. For the reason that if you wish to find out the real value of a treasure, it is necessary to dig for it and to spend your time and use a great deal of perspiration in that kind of effort. If it were easy to obtain, it wouldn't be worthwhile, but aside from that, it never can be easy. Because we are talking about a fight and an understanding of unconsciousness. A wishing to Wake up out of a sleep which is a very definite state if one compares one with the other. And how difficult it is we know that, out of ordinary physical sleep to wake up to what we call a semi-awakened state. How you are drowsy, how you don't even want to open your eyes, and when you try to open them, how you have to rub them out of all the sand that is in it. How you then may wish to go to the bathroom in order to wash your eyes first before you can actually recognize somebody, or that you don't want to be disturbed as yet when you just tumble around a little bit and the telephone rings. And you cannot really talk until you have had a cup of coffee.

How difficult it is for some of us to really wake up in a moment. That is if you are dependent on an alarm clock that when it rings you say, yes, instead of saying, what is that? you might say. So that there is already a little bit of consciousness available which has taken care of you during the night, and has even had the possibility of guiding you in your sleep.

Make such attemots for yourself because it will be a recognition then of how difficult it sometimes may be to make an attempt to have an "I" be awake to the behavior of yourself. But you see, when it is difficult, it is worthwhile. The seriousness of m

these matters, of course it is quite obvious. It is not just something that you can buy cheaply and it is definitely not something that is available in a superficial world. It is something that does require energy and a wish of a definite kind, a wish which is really that is not at all like the wishes you have on this earth. The kind of a wish we are familiar with, for anyone of the three centers that what are desires of the body, and the wish to have a feeling, a wish of that kind, of perhaps, sentimentality, a wish to read and dig into all kinds of books, detective stories and novels, or deep literature or perhaps even esoteric knowledge; But in any event, still continuing to satisfy anyone of the three centers.

You see the wish for wanting to Work comes from the level of your being. I've said many times that the level of your being is made up of that what are the component parts as represented by the three centers. But for the level of your being there has to be a kind of a joining together of such centers, in a wish for a common aim which belongs to your being; And the aim, difficult as it may be to achieve it, is determined, as it were, by the height of such a level. If your being is of a high level, that is, if it already in its being level is wishing to be away a little bit from the material forms of this earth and is already a little bit tinted by the possibility of a spiritual development or a wish to include into one's own life all other forms of life which happen to exist on this earth and in the universe or in this solar system, or as God existing in whatever condition one imagines that to be; the closer one comes to the possibility of changing, even on this earth, our feeling into an emotional state, the higher the level of one's being is. And of course, the level is also enhanced by the kind of thoughts you have. The kind of interest in a books you wish to read, or the conversations you have among each other, Not the gossipy kind, not the kind that is just superficial nonsense, sometimes quite necessary for oneself to create a balance against the heaviness of ordinary life and the thoughts of worry, but it is quite different to be interested in something that does require study and a real wish for insight and that won't let you go until you are blessed by the continuation of your interest, until the problem is solved, Even if you would put it under your pillow and hope that the next morning the answer will be given. That's a matter of one's seriousness which is required even for the mind

DESIRE (It does not exclude a wish to express joy, and a wish to really live in that sense)

when it wants to function correctly. It is those qualities of the positive side of each center which enter into the level of the being. If they are of a positive kind, they indicate the level of the being in a wish to continue in evolution. If the being is made up of the negative sides of each center, then that being has a desire to become lower and lower and closer and closer to the ground.

You remember, a tetrahedron, it can be made turning up with the fourth corner and also turning down. It is resting on the surface of this earth. That what is the top can point towards heaven. That what is at the bottom almost like a reflex in a mirror is pointing towards hell. We are subject to such conditions, both of them. Fortunately the one towards heaven has more value, and I hope of course is more prevalent. (TURN CASSETTE)

And so you see when there is a question of aliveness, and it has to be applied to Work, or Work has to utilize the state of being alive, It has to have perspective. It is not just a matter of talking about creation of a little 'I'. It has to have a function described about this 'I'. What is It supposed to do? Why do I want It to do something? What can I expect from It for myself? What kind of insight can I derive from the operation of an 'I' when it starts to function? And what are the requirements for correct functioning? First, the observation of the object. We use as object, physical behavior, just the physical body, for quite obvious reasons, because we're interested in objectivity not subjective descriptions, because they don't lead us to where we want to go , which is really freedom from this Earth. And so, when one says the object is ourselves as behavior in the physical sense, there is a very definite reason that this 'I' has to observe first the physical body and not the feeling and not a mind. It's obvious. This little 'I' that has been created and has come because of an intense desire on the part of subjectivity, is not immediately functioning as an objective faculty. Even if one wished, there is time necessary for that little creation in the relationship to what is aliveness of the 'I' and the attitude which has to be constantly we are [illegible] we have

what is aliveness of the 'I', and the attitude which has to be constantly there, is a dependence on the forces which are higher than we are since we have an aim to reach such forces; And asking them to help us simply will have to pave the way when our aim is ultimately to reach that level where they are. It is as if it were, one asks them when trying, to be on their right side that they in helping us will almost commit themselves to us when we follow up on that what is prescribed. But the reason why we wish to observe only the physical body, is to give the little 'I' a chance to grow up, and in conditions which are most conducive, because the physical body as behavior has behavior forms which are quite habitual in which there is not part played by either the mind or the feeling, Because the body can walk automatically when you set it in motion, and the body can walk when it walks when that is such a common exhibition that you might say, one is not really interested in the way one walks or in admiration of it or in a wish of describing it. So there are the two things that are necessary to understand, the exclusion of a feeling and the exclusion of a mental process, simply because we wish this 'I' to be aware, and one must illustrate what is meant by awareness. Even if it is a mental functioning, it is a quite different kind of a function because it does not result in a feeling, and it does not result in a mind having thoughts. It results only in an accumulation of facts regarding one's life. That's all the 'I' will do in the beginning.

After it has grown up, one can add a little bit more to the functions of an 'I' and then introduces this being concerned, that is having a feeling for oneself. That what is the 'I', when it is concerned with the way I am, when it has compassion, when it has a sense of me, and also having a feeling which becomes apparent in my wish to Work. But it is only a later consideration, if an 'I' so-called or if an ordinary thought form, thinking about my mind functioning, It is like one subjective entity considering another subjective entity, And there is the identification of such concepts as an objective reality.

is absolutely no chance that any objectivity will result. The reason for that is the identification of such concepts as an objective faculty can only function freely when they are not identified with either ~~the~~ a feeling or a mind, And we express that by the word impartiality to eliminate feelings. We express it by the word simultaneity in order to eliminate associations. These things are quite obvious for anyone who thinks. And the necessity for the creation of a little 'I', hoping that it will grow but actually to maturity is also obvious. It is the representation of a form of life higher than we are sometimes symbolized as it is a messenger from above which comes ~~xxxxxx~~ to one. And this 'I' being created by each person, becomes his personal messenger, and after it has grown up becomes his personal guide, and when it has really fulfilled its function, it has become his personal God. And so it's quite obvious that all these kind of concepts have to be explained because they will give the perspective of a wish to Work. And in a few words, the wish to want to Work is based on the wish to grow with an understanding that the growth logically has stopped on this Earth and will not continue. At which point, perhaps physically we know it, emotionally, or feelingly we don't, but many times it becomes already boring to have a feeling, and it goes over into sentimentality which is not very useful for a person. As far as the mind is concerned, when it will stop losing its interest, I do not know. But as long as it keeps on accumulating facts of the outside world and not of oneself, there is absolutely no reason to think that it will be very helpful. And much of the information we get is data, ~~xxxxxx~~ even if we get a lovely degree, and even if we are going to teach in any kind of a form of science or philosophy or art or even religion, does not help us to make any bread in heaven. The only process by which that can be achieved and accomplished is by means of this kind of Work on oneself, and, if you remember Buddhism, it is the only way, there is no other way. In ordinary life there are many roads that lead to Rome, but from Rome there is only one road that leads to Heaven. It doesn't matter where

one comes from in ordinary life. It does matter when one starts to think about the possibility of freedom from this Earth, that the only way that one can go and become free is to be away from this Earth. That's the only way. You cannot stay on this Earth and become free. You can become free when there is something developed which is free and that then can exist within a person so that he still can function in the form of ~~his~~ a human being, But in reality he is free within and then you might say he can afford to be a human being in the real sense of the word, as a conscious man, because then he is not affected any more by the conditions as a necessity of his physical body, and he ~~xxxx

possibility of it, very much the same as when we say with ordinary life, that all of a sudden there is a flash of insight in which there is objectivity, because it is as if time is standing still. That is also an indication that for a man the possibility of freedom will exist if he only knows how to work for it. (So in that sense?), that what can be experienced on this Earth is of course an indication and I now have in mind that what one experiences in dreams and that what is described as out-of-body experiences.

They are quite right for such persons who can, although they are constantly forced to return to Earth. Even media who have a contact and could become a channel have a very definite place to fulfill: to tell mankind as a whole not to worry and not to give up and not to despair. But it does not mean that each person now living on this Earth should have out-of-body experiences. For the greatest part of mankind, it is simply a matter of having belief in the possibility and then gradually realizing the actual fact that such things can exist when they themselves die and then will be exposed to such conditions in freedom, not returning to this Earth by means of the silver cord which always connects a so-called Soul with this Earth and always will necessitate such a wandering Soul to have to return to his body that he has left on this Earth. When one dies and one can prepare for one's death, then, automatically, these experiences can be experienced by a person who then has already freedom. And that the main reason I would say for work on oneself is to understand what is meant by that kind of freedom and this time, in the sense of a real evolution, as a development of that what could continue as a Soul for oneself in fulfilling then requirements which are laid on him by forces of course which are higher than he is, but in any event, which are closer to the Sun Absolute and will give him then an insight much more essential than ordinary essentiality. It will be given to such a man in the quiet

of his death, to experience that what is real aliveness for his Soul body to exist in that kind of a world.

I want to mention that because, don't be misled, Don't think it is just a nice little popularity or some kind of a form or that it will help you even to be concerned about such descriptions, that perhaps you can enjoy them for a little while if you want to read them, But don't fall off the road. I ~~will~~ would again ask you, and I do it many times, compare everything that you are interested in. It does not matter in what particular mode of life you have been living, and whatever you have received as an impression to which you have automatically reacted. It does not matter how you have become what you are, But there is a point at which you want to make sure that you have a correct knowledge of that what you are actually in truth. I would ask you to take that as a task and consider the different influences on you so far and see if you can evaluate them to see what actually is truth, and if it isn't, that is, when it is not truth you will not be able to experience it. You cannot experience an untruth, or a non-truth, but a truth you can put into a practical form of behavior regarding particularly those centers which still have potentiality.

This is the criterion you must apply. Is that what you have received capable of the expression of truth, if possible, in all three centers of yourself? Truth means that there is no further question or argument, that there is absolutely no further choice because it doesn't exist when it is truthful. Truth is only one thing without an opposite. Truth is not ~~the~~ an opposite of a lie. A lie is only the absence of truth. Truth is an entity, like bliss is an entity without an opposite, like infinity is an entity without an opposite, because finite is not opposing infinity. It is included into it. Timelessness is not the opposite of time, since time is included in timelessness. And all such

ideas of the omni- range, all those are units which exist because of the grace of the Lord. They have no further opposites within themselves because they are as they are, and that is the aim of each man: to become that what he is, so that that what he is, he is. That is his Being. And the aim of work is to try to understand that form of unity in action, so that the equilibrium is not standing still, but in the constant activity of equal forces which counteract each other and create conditions for the existence of life, that then that perpetual mobile is really that what is the eternity of life.

Of course I like to talk a little bit like a little philosopher, like something that concerns me and that I wished you could see, something that perhaps in that sense can help you when the going is difficult regarding Work, when that what you notice and gradually have to admit in your awareness, that it is the truth about yourself, that you then can accept what you are as material to work with, that in that acceptance you overcome the difficulties of reacting to yourself; And that, in that moment of simultaneity, the desire is born to wish to continue on the road towards objectivity.

We will talk many times again and again about similar ideas, But I only wanted to tell you, when you teach, when you talk, when you want to give ideas of Gurdjieff, give them complete. Give them, as we say in German: Unverfälscht - unadulterated. Give them clear? that what is the honest truth about an objective faculty, the reason for its existence, and how it can come into existence even in a subjective world. When you do that, you fulfill the demands which, I would say, Gurdjieff has placed on you by the mere fact that you are interested in the ideas of esotericism which have come to us by means of ALL and EVERYTHING. That is the sincerity and that of course is the truth, but also that is the simplycity of your life - just that one thing: the

only way about which there is no further deviation, the only way leading to infinity, leading to an understanding of a higher order, leading to the possibility of freedom, of one's own little solar system, as represented by a human body to enter into the realm of an individuality.

There are three possibilities: a personality on this Earth, and this solar system; an individaulity on the level of cosmic consciousness; and an individual on the level of universal consciousness. These are the three as a three-unity given to man who honestly wishes to become a man in the real sense, who then wishes to become a servant to God, who then can become a helper for God Almighty.

So, will we drink a little bit? As you drink very slowly, try to remember, you, sitting, drinking, no more - just you drink.

Okay, we'll play a little.

SUNDAY LUNCH

MR. NYLAND: Sometimes one has a feeling that you want to say many things and then there is a short time to say it in and how to condense it. It's sometimes quite impossible. For instance, we have to talk a little about marriage. We have to talk a little bit about the group as a whole, of the different reasons why we are here.

But marriage, two people. It's quite a dfferent thing when one definitely decides that the worlds of each one of them have to join. In the beginning and the relationship is quite all right, then one cares because then one can accept oneself without any criticism, because it is really that what one is is there for each, and one loves it - one loves the other person. Then there comes a period of really knowing each other for what one is, and that is a period of adjustment.

Of course that takes place particularly when one has in mind that that what one wishes to do in a relationship should last for the rest of one's life. So it becomes serious. It is not a question then that you can leave it. You have said yes and you have to admit that that is a promise which you cannot break. But one goes through a period of an adjustment regarding each other, in which one becomes at times, becomes quite critical, not wanting to accept what the other person is, and reversely; And the adjustment is that one starts to understand why a person is the way he is, and that much of these kind of expressions are quite superficial, provided that what originally brought them together can remain in existence, so that in that period is much more a necessity of becoming essential regarding a relationship, and on that basis — and on that particular basis, that what originally is accepted simply for whatever it is, is now accepted because there is an understanding.

It is that kind of knowledge in the beginning which one doesn't want to define even because it is felt, goes over into a knowledge of one's intellect, And there is a description then and very definitely definitions, and also sayings that one wishes the other person sometimes to be different; And many times perhaps it is impossible and only after quite some time, when there is an understanding on which then there is also a desire, And which can be based on that understanding of wishing to change, at least a little bit, mostly in an understanding of what the other person is and that adjustment when it is made, will lead to less and less criticism. And then after that, there is a third period in which the understanding will help what is needed for the further building up of a relationship; and it is in that period again when the non-criticalness comes to the foreground.

One keeps on wishing to accept each other the way they are, and to know with what one has to work, without criticizing that it ought to

be different, but that it is all right the way it is, And that--and the particular emphasis becomes much more of an essential relationship, mostly of an emotional kind, because one has to learn in life that actually emotional relationships are the fundamental reason why people can continue to wish to Work together. We call that 'Work on oneself,' 'Work on a relation,' 'Work for an understanding' which, in ordinary work as we describe it, begins in the beginning with an interest because it is fascinating and intriguing. One talks about things one doesn't know very much about, of a spiritual value or of something that we call then 'consciousness and conscience,' without knowing what is meant by such words, and therefore, the acceptance in the beginning when one meets Work is of course quite logical that one doesn't question it, because when one is open, then one is willing to receive.

And again the same way with Work, when it grows, there is a period of critical analysis. We call it 'participation.' It is only a step, don't think too much about it. It is something that is absolutely necessary for the condition of oneself continuing to Work, particularly when you are looking for the application of Work in your daily life, that what remains is always this whole question of observing, of the acquisition of knowledge, which then ~~can be applied~~ simply is in a certain way, without changing the principle of wishing to find out what one really is; And the criticism is really not a criticism, it is a leading to an understanding of why things are the way they are.

And after that period, which we simply call 'participation' - because it is inner life participating in outer life - there is then another period which follows quite automatically in which then one is able to handle oneself in relation to different conditions which one must meet in life, and the possibility of growth is then extended to an understanding of ~~these~~ how conditions are and why one has become

what one is now, And the realization that there is a chance, as I said last night, talking about reactions, that one changes many reactions into an actual activity on the part of oneself. We call it an experimental period.

In marriage, it is the gradually growing together into the formation of a unity. That of course is an aim. It is helped by children, but it is not dependent on children. It is something that can take place between two people when they have set out to see for themselves what they can do mutually, in the accomplishment of an aim which is for themselves. In the beginning, that aim is different for each one, but as one grows and learns in understanding to see why a person feels or thinks the way they are, there is also the possibility of gradually combining the aim so that it becomes a mutual one where the two then, in that kind of understanding between themselves, also see what the aim could be for them as human beings wishing to grow up and becoming conscious and conscientious. And the mutual help which then can be given is, I would say, towards the end of one's marriage, or towards the fulfillment of the marriage on this Earth, as long as life is given to them to try honestly to find out.

You see, I hope so much that one doesn't want to give up, that one wishes to continue regardless of difficulties, that there constantly has to be this desire to remain alive, but put it quite definitely in the direction of an activity on the part of oneself, and not be affected too much by the conditions as they are outside, to which one automatically reacts. One becomes now intentionally interested in seeing how such energies can be used for a very definite purpose : first, the aim which is far away, you might say, as a conscious and conscientious man, But gradually this aim comes closer and closer

in the activities of daily life. It means the same as saying that, in daily life, you remember the aim and although that aim may be far away, it becomes more and more crystallized in the reality of living together. That I would say could be the aim of a marriage, in the fulfillment of what one actually wishes for each other to understand what the other person is, and to create conditions which are mutually conducive for the one aim of becoming really a man and the creation because of the changeover of reaction into activity is similar to the creation of a reality as an existence on Earth. God allows that. He allows this kind of process to take place because it is preparation for that what is in store.

If one can see life as eternity, you don't have to be afraid of dying. You don't have to be afraid of a marriage finishing when one dies. Marriages may be made in heaven but they also continue in heaven, and that is really the interesting part. When one starts to say yes, that yes continues to exist and it vibrates throughout one's life. Sometimes it can be said so clearly that it creates a vibration rate in infinity. If one can live that way, in that way each day to be devoted to an ultimate aim and bringing it back to oneself, as it were, through the ages of one's own lifetime, through that what is the future, through the future becoming the present once of oneself, so that then such an aim becomes noticeable for oneself in the experience of one's daily life.

What does it require? To straighten out each day, not to leave anything that should be said unsaid, to settle questions of disagreement, and not to go to sleep unless there is a satisfactory relationship reestablished so that the next morning one does not have to worry too much about the past, that one is free then to look into the future with all the energy that is still available; and remembering the aim, definitely an aim for which one wants to get married and to have that

kind of unity that will overcome in time all difficulties.

You see, I wish that for Renie and for Ron, I wish them with all my heart a good future. That is as far as marriage is concerned. As far as we are concerned in the group, try to remember what we talked about last night, try to see things in perspective. Don't let the little things bother you too much. Keep on going by simply saying, that after all is a little bit of a performance in daily life which is quite superficial, when it is something that disturbed you. Keep on within yourself to that what is the aim for your own growth, and realizing that, you come back from the surface of superficiality into essential being and gradually from there, the recognition of the reality of your life. If you have difficulty, always see that that what takes place in one center can be counteracted by the other two; And when that takes place, the level of one's being is really raised to the level of almost of impartiality and simultaneity. That means it lives in the totality of emotional understanding and it lives in the timelessness of time.

I hope you have a good afternoon and that you can work on yourself. I don't want to give you particular task. This time make it for yourself. How will you face when you leave the Barn, the outside activities? How will you be for yourself? If you are within yourself it will be an influence on others, and they will profit and they in turn doing the same thing regarding you, you can profit by the association of a group. We have to learn more and more to become a group in reality. We are in our seventh year, a period of seven will be over at the end of this year. During this year, we will know if there is a possibility of a second period of a second seven. And I do believe that we can, within this year, reach a certain level of that kind of understanding, so that the small things of getting into each other's hair and getting angry at each other, and sometimes

not really wishing to work together, can ~~father~~ gradually be changed into a different level of a reality in which there is very very little jealousy, very little vanity, very little wish for selfishness. A little bit - it's all right, a little bit is allowed as salt into that what you wish to eat as conscious food.

So, Renie to your future. And Ron. And I hope all of you can drink to ~~that then~~ them.

And so Peter, what will you play?

END TAPE

Transcribed: Renie Hays
ROUGH: Dorothy/Jessica
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